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Some Fruits of Solitude,

IN REFLECTIONS AND MAXIMS Relating to the CONDUCT OF Human Life.

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BRITISH MUSEUM

The PREFACE.

Reader,

THIS Enchiridion, *I preſent thee with, is the Fruit of* Solitude: *A School few care to learn in, tho'* None *inſtructs us better. Some Parts of it are the* Reſult *of ſerious* Reflection: *Others the* Flaſhings *of* Lucid *Intervals: Writ for pri-*

vate Satisfaction, and now publisht for an **Help** *to* **Human** *Conduct.*

The **Author** *blesseth God for his* **Retirement,** *and Kisses that Gentle Hand which led him into it: For tho it should prove* **Barren** *to the World, it can never do so to him.*

He has now had some **Time** *he could call his own; a Property he was never so much Master of before: In which he has taken a View of himself and*

and the World; and observed wherein he hath hit *and* miſt *the Mark; What might have been done, what mended, and what avoided in his Human Conduct: Together with the* Omiſſions *and* Exceſſes *of others, as well* Societies *and* Governments, *as private Families, and Perſons. And he verily thinks, were he to live over his Life again, he could not only, with God's Grace, ſerve*

Him, but his Neighbour and himself, better *than he hath done, and have* Seven *Years of his Time to spare. And yet perhaps he hath not been the* Worst *or the* Idlest *Man in the World; nor is he the* Oldest. *And this is the rather said, that it might quicken, Thee,* Reader, *to lose none of the Time that is yet thine.*

There is nothing of which we are apt to be so la-

laviſh *as of Time, and about which we ought to be more* ſolicitous; *ſince without it we can do nothing in this World.* Time *is what we* want moſt, *but what, alas! we* uſe worſt; *and for which God will certainly moſt ſtrictly reckon with us, when Time ſhall be no more.*

It is of that Moment to us in reference to both Worlds, that I can hardly wiſh any Man better,

than that he would ſeriouſly conſider what he does with his Time: How *and* to What Ends *he Employs it; and what Returns he makes to God, his Neighbour and Himſelf for it. Will he ne'er have a* Leger *for this? This, the greateſt Wiſdom and Work of Life.*

To come but once *into the World, and Trifle away our true Enjoyment of it, and of our ſelves in it,*

it, is lamentable indeed. This one Reflection would yield a thinking *Person great Instruction. And since nothing below Man can so* Think; *Man, in being* Thoughtless, *must needs fall below himself. And that, to be sure, such do, as are* unconcern'd *in the use of their most Precious Time.*

This is but too evident, if we will allow our selves to consider, that there's

hardly any thing we take by the Right End, or improve to its juſt Advantage.

We underſtand little of the Works *of God, either in* Nature *or* Grace. *We purſue* Falſe *Knowledge, and* Miſtake *Education Extreamly. We are* Violent *in our Affections,* Confuſed *and* Immethodical *in our whole Life; making That a* Burthen *which was given for a Bleſſing; and*

ſo

ſo of little Comfort to our ſelves or others: Miſapprehending the true No-tion *of Happineſs, and ſo miſſing of the* Right Uſe *of Life and* Way *of happy Living.*

And till we are perſuaded to ſtop, *and* ſtep a little aſide, *out of the* noiſy Crowd *and* In-cumbering Hurry *of the World, and* Calmly *take a Proſpect of Things, it will be impoſſible we ſhould be able to make a right*

right Judgment of our Selves, or know our own Misery. *But after we have made the just Reckonings which* Retirement *will help us to, we shall begin to think the World in great measure* Mad, *and that we have been in a sort of* Bedlam *all this while.*

Reader, *whether Young or Old, think it not* too soon *or* too late *to turn over the* Leaves *of thy past Life: And be sure* to

to fold down *where any Paſſage of it may affect thee; And beſtow thy* Remainder *of time, to correct thoſe Faults in thy future* Conduct; *beit in relation to this or the next Life. What thou wouldſt do, if what thou haſt done were to do again,* be ſure to do *as long as thou liveſt, upon the like Occaſions.*

Our Reſolutions *ſeem to be* Vigorous, *as often as we* reflect *upon our*

paſt

past Errors; But, Alas, they are apt to flat *again upon fresh Temptations to the same Things.*

The Author does not pretend to deliver thee an Exact *Piece; his Business not being* Ostentation, *but* Charity. *'Tis* Miscellaneous *in the Matter of it, and by no means Artificial in the Composure. But it contains* Hints, *that may serve Thee for* Texts *to* Preach *to thy Self upon,*

on, and which comprehend Much of the Courſe of Human Life: *Since whether thou art.* Parent *or* Child, Prince *or* Subject, Maſter *or* Servant, Single *or* Married, Publick *or* Private, Mean *or* Honourable, Rich *or* Poor, Proſperous *or* Improſperous, *in* Peace *or* Controverſy, *in* Buſineſs *or* Solitude: *Whatever be thy Inclination or Averſion, Practice*

or

or Duty, *thou wilt find ſomething not unſuitably ſaid for thy* Direction *and* Advantage. *Accept and Improve what deſerves thy notice; The reſt excuſe, and place to account of good* Will *to Thee and the whole Creation of* God.

RE-

REFLECTIONS AND MAXIMS.

Ignorance.

1. IT is admirable to consider how many *Millions* of People come into, and go out of the World, *Ignorant of Themselves*, and of the World they have lived in.

2. If one went to see *Windsor-Castle*, or *Hampton-Court*, it

it would be ſtrange not to obſerve and remember the Situation, the Building, the Gardens, Fountains, *&c.* that make up the beauty and pleaſure of ſuch a Seat? And yet few People know *themſelves:* No, not their *own Bodies*, the *Houſes* of their Minds, the *moſt curious* Structure of the World; a *living walking* Tabernacle: Nor the *World* of which it was made, and out of which it is fed; which would be ſo much our Benefit, as well as our Pleaſure, to know. We cannot doubt of this when we are told that the inviſible Things of God are brought to light by the Things that are ſeen, and conſequently we read our

our Duty in them as often as we look upon them, to Him that is the Great and Wiſe Author of them if we look as we ſhould do.

3. The *World* is certainly a great and ſtately *Volume* of natural Things; and may be not improperly ſtiled the *Hyrogliphicks* of a better: But, alas, how very few Leaves of it do we ſeriouſly turn over! This ought to be the *Subject* of the Education of our *Youth*, who, at Twenty, when they ſhould be fit for Buſineſs, know little or nothing of it.

Education.

4. We are in Pain to make them Scholars, but not *Men!*

To

To talk, rather than to know; which is true *Canting*.

5. The first thing obvious to Children is what is *sensible*; and that we make no Part of their Rudiments.

6. We press their Memory too soon, and puzle, strain and load them with Words and Rules; to know *Grammar* and *Rhetorick*, and a strange Tongue or two, that it is ten to one may never be useful to them; Leaving their natural *Genius* to *Mechanical* and *Physical* or natural Knowledge uncultivated and neglected; which would be of exceeding Use and Pleasure to them through the whole Course of their Life.

7. To be ſure, Languages are not to be deſpiſed or neglected. But Things are ſtill to be preferred.

8. Children had rather be making of *Tools* and *Inſtruments* of Play; *Shaping*, *Drawing*, *Framing* and *Building*, &c. than getting ſome Rules of Propriety of Speech by Heart: And thoſe alſo would follow with more Judgment, and leſs Trouble and Time.

9. It were happy if we ſtudied Nature more in natural things; and acted according to Nature; whoſe Rules are *few*, *plain* and *moſt reaſonable*.

10. Let us begin where ſhe begins, go her Pace, and cloſe always where ſhe ends, and

and we cannot miſs of being good *Naturaliſts.*

11. The Creation would not be longer a Riddle to us: The *Heavens*, *Earth* and *Waters*, with their reſpective, various and numerous Inhabitants: Their Productions, Natures, Seaſons, Simpathies and Antipathies; their Uſe, Benefit and Pleaſure, would be better underſtood by us: And an *eternal Wiſdom*, *Power*, *Majeſty* and *Goodneſs*, very *conſpicuous* to us, through thoſe ſenſible and paſſing Forms: The World wearing the *Mark* of its Maker, whoſe Stamp is every where *viſible*, and the *Characters* very *legible* to the Children of Wiſdom.

12.

12. And it would go a great way to caution and direct People in their uſe of the World, that they were better ſtudied and knowing in the Creation of it.

13. For how could Man find the Confidence to abuſe it, while they ſhould ſee the Great Creator ſtare them in the Face, in all and every part thereof?

14. Their Ignorance, makes them inſenſible, and that Inſenſibility hardy in miſ-uſing this noble Creation, that has the Stamp and Voice of a Deity every where and in every thing to the obſerving.

15. It is pity therefore that Books have not been compoſed

poſed for *Youth*, by ſome curious and careful *Naturaliſts* and alſo *Mechanicks*, in the Latin Tongue, to be uſed in Schools, that they might learn Things with Words: Things *obvious* and *familiar* to them, and which would make the Tongue eaſier to be attained by them.

16. Many able *Gardiners* and *Husbandmen* are yet ignorant of the *Reaſon* of their Calling; as moſt *Artificers* are of the Reaſon of their own Rules that govern their excellent Workmanſhip. But a Naturaliſt and Mechanick of this Sort, is *Maſter* of the Reaſon of both, and might be of the Practice too, if his Induſtry kept pace with his Spe-

Speculation; which were very commendable; and without which he cannot be ſaid to be a *compleat* Naturaliſt or Mechanick.

17. Finally, if Man be the *Index* or *Epitomy* of the World, as *Philoſophers* tell us, we have only to read our *ſelves* well to be *learned* in it. But becauſe there is nothing we leſs regard than the *Characters* of the Power that made us, which are ſo clearly written upon us and the World he has given us, and can beſt tell us what we are and ſhould be, we are even ſtrangers to our own *Genius*: The *Glaſs* in which we ſhould ſee that true inſtructing and agreeable Variety,

which is to be obſerved in Nature, to the Admiration of that Wiſdom and Adoration of that Power which made us all.

Pride.

18. And yet we are very apt to be *full* of our ſelves, inſtead of *Him* that made what we ſo much value; and, but for whom we can have no Reaſon to value our ſelves. For we have nothing that we can call our own; no, not our ſelves: For we are all but *Tenants*, and at *Will* too, of the great Lord of our ſelves, and the reſt of this great *Farm*, the World that we live upon.

19. But methinks we cannot anſwer it to our Selves as well as our Maker, that we ſhould live and die ignorant of our Selves, and thereby of Him and the Obligations we are under to Him for our Selves.

20. If the worth of a Gift ſets the Obligation, and directs the return of the Party that receives it; he that is ignorant of it, will be at a loſs to value it and the Giver, for it.

21. Here is Man in his Ignorance of himſelf. He knows not how to eſtimate his Creator, becauſe he knows not how to value his Creation. If we conſider his Make, and lovely Compoſi-

ture; the ſeveral Stories of his lovely Structure. His divers Members, their Order, Function and Dependency: The Inſtruments of Food, the Veſſels of Digeſtion, the ſeveral Tranſmutations it paſſes. And how Nouriſhment is carried and defuſed throughout the whole Body, by moſt innate and imperceptible Paſſages. How the Animal Spirit is thereby refreſhed, and with an unſpeakable Dexterity and Motion ſets all Parts at work to feed themſelves. And laſt of all, how the Rational Soul is ſeated in the Animal, as its proper Houſe, as is the Animal in the Body: I ſay if this rare Fabrick alone were

but

but considered by us, with all the rest by which it is fed and comforted, surely Man would have a more reverent Sense of the Power, Wisdom and Goodness of God, and of that Duty he owes to Him for it. But if he would be acquainted with his own Soul, its noble Faculties, its Union with the Body, its Nature and End, and the Providences by which the whole Frame of Humanity is preserved, he would Admire and Adore his Good and Great God. But Man is become a strange *Contradiction* to himself; but it is of himself; Not being by Constitution, but *Corruption* such.

22. He would have others obey him, even his own kind; but he will not obey God, that is so much above him, and who made him.

23. He will lose none of his Authority; no, not bate an Ace of it: He is humorous to his Wife, he beats his Children, is angry with his Servants, strict with his Neighbours, revenges all Affronts to Extremity; but, alas, forgets all the while that *he is the Man*; and is more in *Arrear* to God, that is so very patient with him, than they are to him with whom he is so strict and impatient.

24. He is curious to *wash, dress* and *perfume* his Body, but

but *careleſs* of his Soul. The one ſhall have many Hours, the other not ſo many Minutes. This ſhall have three or four new Suits in a Year, but that muſt wear its *old Cloths* ſtill.

25. If he be to receive or ſee a great Man, how nice and anxious is he that all things be in order? And with what Reſpect and Addreſs does he approach and make his Court? But to God, how *dry* and *formal* and *conſtrained* in his Devotion?

26. In his Prayers he ſays, *Thy Will be done:* But means his own: At leaſt acts ſo.

27. It is too frequent to begin with God and end with the *World.* But He is the

good Man's *Beginning* and *End*; his *Alpha* and *Omega*.

Luxury.

28. Such is now become our Delicacy, that we will not eat ordinary Meat, nor drink ſmall, pall'd Liquor; we muſt have the beſt, and the beſt cook'd for our Bodies, while our Souls feed on *empty* or *corrupted* Things.

29. In ſhort, Man is *ſpending* all upon a *bare* Houſe, and hath little or no Furniture within to recommend it; which is preferring the Cabinet before the Jewel, a Leaſe of ſeven Years before an Inheritance. So *abſurd* a thing is Man, after all his proud Pretences to Wit and Underſtanding.

In-

Inconſideration.

30. The Want of due Conſideration is the Cauſe of all the Unhappineſs Man brings upon himſelf. For his ſecond Thoughts rarely agree with his firſt, which paſs not without a conſiderable Retrenchment or Correction. And yet that ſenſible Warning is, too frequently, not Precaution enough for his future Conduct.

31. Well may we ſay our Infelicity is of our ſelves; ſince there is nothing we do that we ſhould not do, *but we know it, and yet do it.*

Diſappointments and Reſignation.

32. For *Diſappointments*, that come not by our own Folly, they are the Tryals or Corrections of Heaven: And it is our *own* Fault, if they prove not our Advantage.

33. To repine at them does not mend the Matter: It is only to *grumble* at our Creator. But to ſee the Hand of God in them, with an humble Submiſſion to his Will, is the Way to *turn our Water into Wine*, and engage the greateſt Love and Mercy on our ſide.

34. We muſt needs diſorder our ſelves, if we only look at our Loſſes. But if we conſider

ſider how *little* we deſerve what is left, our Paſſion will *cool*, and our Murmurs will turn into Thankfulneſs.

35. If our Hairs fall not to the Ground, *leſs do we* or our Subſtance without God's *Providence.*

36. Nor can we fall below the *Arms* of God, how low ſoever it be we fall.

37. For though our Saviour's Paſſion is over, his *Compaſſion* is not. That never fails his humble, ſincere Diſciples: In him, they find more than all that they loſe in the World.

Murmuring.

38. Is it reaſonable to take it ill, that any Body deſires of

of us that which is their own? All we have is the *Almighty*'s: And ſhall not God have his *own* when he calls for it?

39. Diſcontentedneſs is not only in ſuch a Caſe Ingratitude, but *Injuſtice*. For we are both unthankful for the time we had it, and not honeſt enough to reſtore it, if we could keep it.

40. But it is hard for us to look on things in ſuch a Glaſs, and at ſuch a Diſtance from this low World; and yet it is our Duty, and would be our *Wiſdom* and our *Glory* to do ſo.

Cen-

Cenſoriouſneſs.

41. We are apt to be very pert at *cenſuring others*, where we will not endure advice our ſelves. And nothing ſhews our Weakneſs more, than to be ſo ſharp-ſighted at ſpying other Mens Faults, and ſo *purblind* about our own.

42. When the Actions of a Neighbour are upon the Stage, we can have all our Wits about us, are ſo quick and critical we can ſplit an Hair, and find out every Failure and Infirmity: *But are without feeling, or have but very little Senſe of our own.*

43. Much of this comes from *ill Nature*, as well as from

from an inordinate Value of our ſelves: For we love rambling better than home, and blaming the unhappy, rather than covering and relieving them.

44. In ſuch Occaſions ſome ſhew their Malice and are witty upon *Misfortunes*; others their Juſtice, they can reflect apace: But few or none their Charity; eſpecially if it be about Mony Matters.

45. You ſhall ſee an *old Miſer* come forth with a ſet Gravity, and ſo much Severity againſt the diſtreſſed, *to excuſe his Purſe*, that he will, 'ere he has done, put it out of all Queſtion, That Riches is *Righteouſueſs* with him. *This*, ſays he, *is the Fruit of your*

your Prodigality (as if, poor Man, *Covetouſneſs* were no Fault) Or, *of your Projects, or graſping after a great Trade:* While he himſelf would have done the ſame thing, but that he had not the *Courage* to venture ſo much ready Mony *out of his own truſty Hands*, though it had been to have brought him back the *Indies* in return. But the Proverb is juſt, *Vice ſhould not correct Sin.*

46. They have a Right to cenſure, that have a *Heart* to help: The reſt is Cruelty, not Juſtice.

Bounds of Charity.

47. Lend not *beyond* thy Ability, nor *refuſe* to lend out

out of thy Ability; especially when it will help others *more than it can hurt thee.*

48. If thy Debtor be honest and capable, thou hast thy Mony again, if not with Encrease, with Praise: If he prove insolvent, don't ruin him to get that, *which it will not ruin thee to lose:* For thou art but a *Steward*, and another is thy Owner, Master and Judge.

49. The more merciful Acts thou dost, the more Mercy thou wilt *receive*; and if with a *charitable* Imployment of thy Temporal Riches, thou gainest *eternal* Treasure, thy Purchase is *infinite:* Thou wilt have found the Art of *Multiplying* indeed.

Fru-

Frugality or Bounty.

50. *Frugality* is good, if *Liberality* be join'd with it. The firſt is *leaving off* ſuperfluous Expences; the laſt *beſtowing* them to the *Benefit* of others that need. The firſt without the laſt *begins Covetouſneſs*; the laſt without the firſt *begins Prodigality:* Both together make an *excellent Temper.* Happy the Place where ever that is found.

51. Were it univerſal, we ſhould be cur'd of two Extreams, *Want* and *Exceſs:* And the one would ſupply the other, and ſo bring both nearer to a *Mean*; the juſt Degree of earthly Happineſs.

52. It

52. It is a Reproach to Religion and Government to ſuffer ſo much Poverty and Exceſs.

53. Were the *Superfluities* of a Nation valued, and made a perpetual *Tax* or *Benevolence*, there would be more Almshouſes than Poor; Schools than Scholars; and *enough to ſpare* for Government beſides.

54. *Hoſpitality* is good, if the poorer ſort are the *Subjects* of our Bounty; elſe too near a Superfluity.

Diſcipline.

55. If thou wouldſt be happy and eaſy in thy Family, above all things obſerve *Diſcipline.*

56. Eve-

56. Every one in it ſhould know their Duty; and there ſhould be a Time and Place for every thing; and whatever elſe is done or omitted, *be ſure to begin and end with God.*

Induſtry.

57. Love *Labour:* For if thou doſt not want it for Food, thou mayeſt for *Phyſick.* It is *wholeſom* for thy Body, and good for thy Mind. It *prevents* the Fruits of Idleneſs, which many times comes of nothing to do, and leads too many to do what is *worſe* than nothing.

58. A *Garden,* an *Elaboratory,* a *Work-houſe, Improvements* and *Breeding,* are pleaſant

ſant and profitable Diverſions to the Idle and Ingenious: For here they *miſs* Ill Company, and converſe with *Nature* and *Art*; whoſe Variety are equally grateful and inſtructing; and preſerve a *good Conſtitution* of Body and Mind.

Temperance.

59. To this a *ſpare* Dyet contributes much. Eat therefore to *live* and do not live to eat. That's like a *Man*, but this below a *Beaſt*.

60. Have wholſom, but not *coſtly* Food, and be rather cleanly than *dainty* in ordering it.

61. The *Receipts* of Cookery are *ſwell'd* to a Volume, but a *good Stomach* excels them all;

all; to which nothing contributes more than *Induſtry* and *Temperance.*

62. It is a cruel Folly to offer up to *Oſtentation* ſo many Lives of Creatures, as make up the State of our Treats; as it is a prodigal one to ſpend more in *Sawce* than in Meat.

63. The Proverb ſays, *That enough is as good as a Feaſt:* But it is certainly better, if Superfluity be a Fault, which never fails to be at Feſtivals.

64. If thou riſe with an Appetite thou art ſure never to ſit down without one.

65. Rarely drink but when thou art *dry*; nor then, between Meals, if it can be avoided.

66. The

66. The *ſmaller* the Drink, the *clearer* the Head, and the *cooler* the Blood; which are great Benefits in Temper and Buſineſs.

67. Strong Liquors are good at ſome Times, and in ſmall Proportions; being better for *Phyſick* than Food, for *Cordials* than common Uſe.

68. The moſt *common* things are the moſt *uſeful*; which ſhews both the *Wiſdom* and *Goodneſs* of the great Lord of the Family of the World.

69. What therefore he has made rare, don't thou uſe *too commonly*: Leſt thou ſhouldeſt invert the Uſe and Order of things; become Wanton and

and Voluptuous; and thy Bleſſings prove a *Curſe*.

70. *Let nothing be loſt*, ſaid our Saviour. But that is *loſt* that is *miſuſed*.

71. Neither urge another to that thou wouldſt be unwilling to do thy ſelf; nor do thy ſelf what looks to thee *unſeemly* and intemperate in another.

72. All Exceſs is ill: But *Drunkenneſs* is of the worſt Sort. It *ſpoils* Health, *diſmounts* the Mind, and unmans Men: It *reveals Secrets*, is *quarrelſome*, *laſcivious*, *impudent*, *dangerous* and *mad*. In fine, he that is drunk is not a Man: Becauſe he is ſo long void of *Reaſon*, that diſtinguiſhes a Man from a Beaſt.

Ap-

Apparel.

73. Exceſs in Apparel is another coſtly Folly. The very Trimming of the vain World would cloath all the *naked* ones.

74. Chuſe thy Cloaths by thine own Eyes, not anothers. The more plain and ſimple they are, the better. Neither unſhapely, nor fantaſtical; and for Uſe and Decency, and not for Pride.

75. If thou art clean and warm, it is ſufficient; for more doth but rob the *Poor*, and pleaſe the *Wanton*.

76. It is ſaid of the true Church, *the King's Daughter is all glorious within*. Let our Care therefore be of our Minds more than of our Bodies,

es, if we would be of her ommunion.

77. We are told with Truth, at *Meekneſs* and *Modeſty* are e Rich and Charming At- e of the Soul: And the ainer the Dreſs, the more ſtinctly, and with greater uſtre, their Beauty ſhines.

78. It is great Pity ſuch auties are ſo *rare*, and thoſe *Jezebel*'s Forehead are ſo *mmon*: Whoſe Dreſſes are centives to Luſt; but *Bars*, ſtead of Motives, to *Love Vertue*.

Right Marriage.

79. Never marry but *for ve*; but ſee that thou lov'ſt hat is *lovely*.

80. If Love be not th *chiefest* Motive, thou wi ſoon grow *weary* of a Mar ried State, and *ſtray* fro thy Promiſe, to ſearch ou thy Pleaſures in *forbidde* Places.

81. Let not Enjoyment *le ſen*, but augment Affection it being the baſeſt of Paſſio *to like when we have not, wh we ſlight when we poſſeſs.*

82. It is the Difference b twixt *Luſt* and *Love*, that th is fixt, that volatile. Lo grows, Luſt waſts by Enjo ment: And the Reaſon that one ſprings from an *Un on of Souls, and the other fr an Union of Senſe.*

83. They have divers O ginals, and ſo are of differe

Families: That *inward* and *deep*, this ſuperficial; this tranſient, and that parmanent.

84. They that Marry for *Mony*, cannot have the true ſatisfaction of Marriage; the requiſite Means being wanting.

85. Men are generally more careful of the *Breed* of their *Horſes* and *Dogs* than of their Children.

86. Thoſe muſt be of the beſt Sort, for *Shape*, *Strength*, *Courage* and *good Conditions*: But as for theſe, their own Poſterity, *Mony ſhall anſwer all Things.* With ſuch, it makes the *Crooked Streight*, *Sets Squint-Eyes right*, *cures Madneſs*, *covers Folly*, *changes ill Conditions*, *mends the Skin*,

gives a ſweet Breath, repair Honours, makes Young, work Wonders.

87. O how *ſordid* is *Ma* grown! *Man*, the noble Creature of the World, as *God* on *Earth*, and the *Imag* of him that made it; thus t *miſtake* Earth for Heaven, an *worſhip Gold* for God!

Avarice.

88. Covetouſneſs is th *greateſt of Monſters*, as well a the *Root of all Evil.* I hav once ſeen the Man that *d ed to ſave Charges. What Give Ten Shillings to a D ctor, and have an Apothecary Bill beſides, that may come to know not what! No*, not he Valuing Life leſs than *Twe*

y Shillings. But indeed such Man could not well ſet too ow a Price upon himſelf; who, though he liv'd up to he Chin in Bags, had *rather ie* than find in his Heart to *pen one* of them, to help to ave his Life.

89. Such a Man is *felo de e*, and deſerves not *Chriſtian Burial.*

90. He is a *common Nu-ance*, a *Weyer* croſs the tream, that ſtops the Cur-ent: An *Obſtruction*, to be emov'd by a Purge of the Law. The only Gratificati-n he gives his Neighbours, s to let them ſee that he him-elf is as little the better for what he has, as they are. For he always looks like *Lent*;

a Sort of *Lay-Minim.* In some Sense he may be compar'd to *Pharaoh*'s *lean Kine* for all that he has does him no good. He commonly wears his Cloaths till they *leave him*, or that no Body else can wear them. He affects to be thought poor, to escape *Robbery* and *Taxes:* And by looking as if he wanted an *Alms*, excuses himself from giving any. He ever goes late to Markets, to cover buying the worst: But does it because that is cheapest. He lives of the *Offal.* His Life were an insupportable Punishment to any Temper but his own: And no greater Torment to him on Earth, than to live as other Men do.

But

But the Misery of his Pleasure is, that he is *never satisfied* with *getting*, and always in *Fear* of *losing* what he cannot use.

91. How vilely has he lost himself, that becomes a *Slave* to his Servant; and exalts him to the Dignity of his Maker? *Gold* is the *God*, the *Wife*, the *Friend* of the *Mony-Monger* of the World.

92. But in Marriage do thou be wise; prefer the *Person* before Mony, *Vertue* before Beauty, the *Mind* before the Body: Then thou hast a *Wife*, a *Friend*, a *Companion*, a *Second Self*; one that bears an equal Share with thee in all thy Toyls and Troubles.

93. Chuſe one that Mea-
ſures her Satisfaction, Safety
and Danger, by *thine*; and
of whom, thou art ſure, as of
thy ſecreteſt Thoughts: A
Friend as well as a Wife;
which indeed a *Wife implies*.
For ſhe is but *half* a Wife
that is not, or is not capable
of being *ſuch* a Friend.

94. *Sexes* make no Differ-
rence; ſince in *Souls* there is
none: And they are the Sub-
jects of *Friendſhip*.

95. He that minds a Bo-
dy and not a Soul, has not
the *better* Part of that Rela-
tion; and will conſequently
want the Nobleſt Comfort
of a Married Life.

96. The Satisfaction of
our Senſes is *low*, *ſhort*, and
tran-

anſient: But the *Mind* gives more raiſed and extended Pleaſure, and is capable of an Happineſs founded upon *Reaſon*; not bounded and limited by the Circumſtances that Bodies are confin'd to.

97. *Here* it is we ought to Search out our Pleaſure, where the Field is large and full of Variety, and of an inſuring Nature: *Sickneſs*, *Poverty* or *Diſgrace*, being not able to *ſhake* it, becauſe it is not under the moving Influences of Worldly Contingences.

98. The Satisfaction of thoſe that do ſo is in *well doing*, and in the *Aſſurance* they have of a future Reward: That they are *beſt* loved of

thoſe they love moſt, a
that they enjoy and val
the Liberty of their *Mi*
above that of their Bodie
having the *whole Creation*
their Proſpect, the moſt N
ble and *Wonderful Works* a
Providences of God, the *H*
ſtories of the Antients, and
them the *Actions* and *Exa*
ples of the Vertuous; a
laſtly, *themſelves*, their *Affa*
and *Family*, to exerciſe th
Minds and Friendſhip upo

99. Nothing can be m
entire and without Reſerv
nothing more zealous, affec
onate and ſincere; nothi
more contented and conſta
than ſuch a Couple; nor
greater temporal Felicity th
to be *one of them.*

100. Between a Man and his Wife nothing ought to rule but *Love.* Authority is for *Children* and *Servants*; yet not without Sweetneſs.

101. As Love ought to bring them together, ſo it is the beſt Way to keep them *well* together.

102. Wherefore uſe her not as a *Servant*, whom thou would'ſt, perhaps, have ſerv'd *Seven Years* to have obtained.

103. An Husband and Wife that love and value one another, ſhew their Children and Servants, That they ſhould do ſo too. *Others viſibly loſe their Authority in their Families, by their Contempt of one another*; and teach their Child-

Children to be unnatural by their own Example.

104. It is a general Fault, not to be more careful to preſerve Nature in Children; who, at leaſt in the ſecond Deſcent, hardly have the *Feeling* of their Relation; which muſt be an unpleaſant Reflection to affectionate Parents.

105. Frequent *Viſits*, *Preſents*, *intimate Correſpondence* and *Intermarriages* within allowed Bounds, are Means of keeping up the Concern and Affection that Nature requires from Relations.

Friendſhip.

106. *Friendſhip* is the next Pleaſure we may hope for: And

And where we find it not at home, or have no home to find it in, we may ſeek it abroad. It is an Union of *Spirits*, a Marriage of *Hearts*, and the Bond thereof *Virtue*.

107. There can be no Friendſhip where there is no *Freedom*. Friendſhip loves a *free* Air, and will not be penned up in ſtreight and narrow Encloſures. It will ſpeak *freely*, and *act* ſo too; and take nothing ill where no ill is meant; nay where it is, 'twill *eaſily* forgive, and forget too, upon ſmall Acknowledgments.

108. Friends are true *Twins* in Soul; they Sympathize in every thing, and have the Love and Averſion.

109. One is not happy without the other, nor can either of them be miſerable *alone*. As if they could change *Bodies*, they take their *Turns* in Pain as well as in Pleaſure; *relieving* one another in their moſt adverſe Conditions.

110. What one enjoys, the other cannot Want. Like the Primitive Chriſtians, they have all things in common, and no *Property but in one another*.

Qualities of a Friend.

111. A true Friend unboſomes *freely*, adviſes *juſtly*, aſſiſts *readily*, adventures *boldly*, takes all *patiently*, defends *courageouſly*, and continues a Friend *unchangeably*. 112.

112. Theſe being the Qualities of a Friend, we are to find them before we chuſe one.

113. The *Covetous*, the *Angry*, the *Proud*, the *Jealous*, the *Talkative*, cannot but make ill Friends, as well as the *Falſe*.

114. In ſhort, chuſe a Friend as thou doſt a Wife, *till Death ſeparate you.*

115. Yet be not a Friend beyond the *Altar:* But let *Virtue* bound thy Friendſhip: Elſe it is not Friendſhip, but an evil Confederacy.

116. If my *Brother* or *Kinſman* will be my Friend, I ought to prefer him before a Stranger, or I ſhew little Duty or *Nature* to my *Parents.*

117.

117. And as we ought to prefer our *Kindred* in Point of Affection, so too in Point of *Charity*, if *equally* needing and deserving.

Caution and Conduct.

118. Be not *easily* acquainted, lest finding Reason to cool, thou makest an *Enemy* instead of a good Neighbour.

119. Be Reserved, but not *Sour*; Grave but not *Formal*; Bold, but not *Rash*; Humble, but not *Servile*; Patient, not *Insensible*; Constant, not *Obstinate*; Chearful, not *Light*: Rather Sweet than *Familiar*; *Familiar*, than *Intimate*; and Intimate with *very few*, and upon *very good Grounds*.

120. *Return* the Civilities thou receiveſt, and be *ever* grateful for Favours.

Reparation.

121. If thou haſt done an Injury to another, rather own it than defend it. One way thou gaineſt Forgiveneſs, the other, thou *doubl'ſt* the Wrong and Reckoning.

122. Some oppoſe *Honour* to *Submiſſion:* But it can be no Honour to maintain, what it is diſhonourable to do.

123. To confeſs a Fault, that is none, out of Fear, is indeed *mean:* But not to be afraid of ſtanding in one, is *Brutiſh.*

124. We ſhould make more *Haſte* to Right our Neigh-

Neighbour, than we do to wrong him, and instead of being Vindicative, we should leave him to be *Judge* of his own Satisfaction.

125. True Honour will pay *treble* Damages, rather than justifie *one* Wrong by *another*.

126. In such Controversies, it is but too common for some to say, *Both are to blame*, to *excuse* their own *Unconcernedness*, which is a *base Neutrality*. Others will cry, *They are both alike*; thereby involving the Injured with the Guilty, to *mince* the Matter for the Faulty, or cover their own Injustice to the wronged Party.

127. *Fear* and *Gain* are great Perverters of Mankind, and where either prevail, the *Judgment* is violated.

Rules of Converſation.

128. Avoid *Company* where it is not *profitable* or neceſſary; and in thoſe Occaſions ſpeak *little*, and *laſt*.

129. *Silence* is Wiſdom, where Speaking is *Folly*; and always ſafe.

130. Some are ſo Fooliſh as to interrupt and anticipate thoſe that ſpeak, inſtead of hearing and thinking before they anſwer; which is uncivil as well as ſilly.

131. If thou thinkeſt twice, before thou ſpeakeſt once, *thou* wilt ſpeak twice the better for it.

132. Better ſay nothing than not to the Purpoſe. And to ſpeak pertinently, conſider both what is fit, and when it is fit to ſpeak.

133. In all Debates, let *Truth* be thy Aim, not Victory, or an unjuſt Intereſt: And endeavour to *gain*, rather than to expoſe thy Antagoniſt.

134. Give no Advantage in Argument, nor *loſe* any that is offered. This is a Benefit which ariſes from *Temper*.

135. Don't uſe thy ſelf to diſpute *againſt* thine own Judgment, to ſhew *Wit*, leſt it prepare thee to be too *indifferent* about what is *Right*: Nor againſt another Man, to *vex* him, or for meer Trial of

of Skill; ſince to *inform*, or to be *informed*, ought to be the *End* of all Conferences.

136. Men are too apt to be concern'd for their *Credit*, more than for the Cauſe.

Eloquence.

137. There is a Truth and Beauty in *Rhetorick*; but it oftner ſerves *ill* Turns than good ones.

138. Elegancy, is a *good Meen* and *Addreſs* given to Matter, be it by proper or figurative Speech: Where the Words are apt, and Alluſions very natural, Certainly it has a moving Grace: But it is too *artificial* for Simplicity, and oftentimes for Truth. The Danger is, leſt it

it delude the Weak, who in ſuch Caſes may *miſtake* the *Handmaid* for the Miſtreſs, if not *Error* for Truth.

139. 'Tis certain, Truth is leaſt indebted to it, becauſe ſhe has *leaſt need* of it, and leaſt uſes it.

140. But it is a *reproveable* Delicacy in them that deſpiſe Truth in *plain Cloths.*

141. Such *Luxuriants* have but falſe Appetites; like thoſe Gluttons, that by Sawces *force* them, where they have no Stomach, and Sacrifice to their *Pallate*, not their Health: Which cannot be without great Vanity, nor That without ſome *Sin.*

Tem-

Temper.

142. Nothing does Reaſon more Right, than the *Coolneſs* of thoſe that offer it: For Truth often ſuffers more by the *Heat* of its Defenders, than from the Arguments of its Oppoſers.

143. *Zeal* ever follows an Appearance of Truth, and the Aſſured are too apt to be *warm*; but 'tis their weak ſide in Argument; Zeal being better ſhewn againſt *Sin*, than Perſons or their Miſtakes.

Truth.

144. Where thou art obliged to ſpeak, be ſure to ſpeak the Truth: For Equivocation is *half way* to Lying; as Lying, the *whole way to Hell.*

Ju-

Juſtice.

145. Believe nothing againſt another but upon *good* Authority: Nor report what may hurt another, unleſs it be a *greater* hurt to others to conceal it.

Secrecy.

146. It is *wiſe* not to *ſeek* a Secret, and *honeſt* not to *reveal* one.

147. Only truſt thy *ſelf* and another ſhall not betray thee.

148. *Openneſs* has the *Miſchief*, though not the *Malice* of Treachery.

Complacency.

149. Never aſſent meerly to *pleaſe* others. For that is, beſide

beſide Flattery, oftentimes Untruth; and diſcovers a Mind *liable* to be ſervile and baſe: Nor contradict to *vex* others, for that ſhews an *ill* Temper, and provokes, but profits no Body.

Shifts.

150. Do not accuſe others to *excuſe* thy ſelf; for that is neither Generous nor Juſt. But let *Sincerity* and *Ingenuity* be thy Refuge, rather than Craft and Falſhood: *For Cunning borders very near upon Knavery.*

151. *Wiſdom* never uſes nor wants it. *Cunning* to *Wiſe*, is as an *Ape* to a Man.

Interest.

152. *Interest* has the *Security*, tho' not the *Virtue* of a Principle. As the World goes, 'tis the *surer* side: For Men daily leave both Relation and Religion to follow it.

153. 'Tis an odd Sight but very evident, That Families and Nations, of cross Religions and Humors, *unite* against those of their *own*, where they find an *Interest* to do it.

154. We are tied down by our *Senses* to this World; and where that is in Question, it can be none with Worldly Men, whether they should not forsake all other Considerations for it.

In-

Inquiry.

155. Have a care of *Vulgar Errors.* Diſlike, as well as Allow *Reaſonably.*

156. Inquiry, is *Human*; Blind Obedience, *Brutal.* Truth never loſes by the one, but often ſuffers by the other.

157. The uſefulleſt Truths are *plaineſt:* And while we keep to them, our Differences cannot riſe high.

158. There may be a *Wantonneſs* in Search, as well as a Stupidity in Truſting. It is great Wiſdom *equally* to avoid the Extreams.

Right-timing.

159. Do nothing *improperly.* Some are Witty, Kind,

Cold, Angry, Easie, Stiff, Jealous, Careless, Cautious, Confident, Close, Open, but all in the *wrong Place.*

160. It is ill mistaking where the Matter is of *Importance.*

161. It is not enough that a thing be *Right*, if it be not *fit* to be done. If not Prudent, tho' Just, it is *not* advisable. He that loses by getting, had *better* lose than get.

Knowledge.

162. *Knowledge* is the *Treasure*, but *Judgment* the Treasurer of a Wise Man.

163. He that has more Knowledge than Judgment, is made for *another Mans* use more than his own.

164.

164. It cannot be a good Conſtitution, where the Appetite is great and the Digeſtion weak.

165. There are ſome Men like *Dictionaries*; to be lookt into upon occaſion, but have no Connection, and are little entertaining.

166. Leſs Knowledge than Judgment will always have the advantage upon the *Injudicious* knowing Man.

167. A Wiſe Man makes what he learns his *own*, 'tother ſhews he's but a *Copy*, or a Collection at moſt.

Wit.

168. *Wit* is an happy and ſtriking way of expreſſing a Thought.

169. 'Tis not often tho' it be lively and mantling, that it carries a great Body with it.

170. Wit therefore is fitter for Diversion than Business, being more grateful to Fancy than Judgment.

171. Less Judgment than Wit, is *more Sale than Ballast*.

172. Yet it must be confest, that Wit gives an *Edge* to Sense, and recommends it extreamly.

173. Where Judgment has Wit to express it, there's the *best* Orator.

Obedience to Parents.

174. If thou wouldst be obeyed, being a Father; being a Son, be *Obedient*.

175. He that begets thee, *owes*

owes thee; and has a natural Right over thee.

176. Next to God, thy *Parents*; next them, the *Magiſtrate*.

177. Remember that thou art not more indebted to thy Parents for thy *Nature*, than for their *Love* and *Care*.

178. *Rebellion* therefore in Children, was made *Death* by God's Law, and the next Sin to *Idolatry*, in the People; which is *renouncing* of God, the great *Parent* of all.

179. *Obedience* to Parents is not only our Duty, but our *Intereſt*. If we received our Life from them, We *prolong* it by obeying them: For *Obedience* is the firſt Commandment with *Promiſe*.

180. The *Obligation* is as indiſſolvible as the Relation.

181. If we muſt not diſobey God to obey them; at leaſt we muſt let them ſee, that there is *nothing elſe* in our Refuſal. For ſome unjuſt Commands cannot excuſe the general Neglect of our Duty. They will be our Parents and we muſt be their Children ſtill: And if we cannot act for them againſt God, neither can we act againſt them, for our ſelves or any thing elſe.

Bearing.

182. A Man in Buſineſs muſt put up many Affronts, if he loves his own Quiet.

183. We muſt not pretend to

to ſee all that we ſee, if we would be *eaſie*.

184. It were *endleſs* to diſpute upon every thing that is *diſputable*.

185. A *vindictive* Temper is not only *uneaſie* to others, but to them that have it.

Promiſing.

186. *Rarely* Promiſe: But, if Lawful, *conſtantly* perform.

187. Haſty Reſolutions are of the Nature of *Vows*; and to be equally avoided.

188. I will never do this, ſays one, *yet does it*: I am reſolved to do that, ſays another; but *flags* upon ſecond Thoughts: Or does it, tho' awkwardly, for his Word's

ſake: As if it were *worſe* to break his Word, than to do amiſs in keeping it.

189. Wear none of thine *own Chains*; but keep free, whilſt thou art free.

190. It is an Effect of *Paſſion* that Wiſdom corrects, to lay thy ſelf under Reſolutions that cannot be *well* made, and muſt be *worſe* performed.

Fidelity.

191. Avoid all thou canſt being *Entruſted*: But do thy *utmoſt* to diſcharge the Truſt thou undertakeſt: For Careleſneſs is *Injurious*, if not Unjuſt.

192. The Glory of a Servant is *Fidelity*; which cannot be without Diligence, as well as Truth.

193. *Fidelity* has *Enfranchised* Slaves, and *Adopted* Servants to be *Sons*.

194. Reward a good Servant well: And rather quit than *disquiet* thy self with an ill one.

Master.

195. Mix *Kindness* with Authority; and rule more by *Discretion* than Rigour.

196. If thy Servant be faulty, strive rather to convince him of his Error, than discover thy *Passion*: And when he is sensible, *forgive* him.

197. Remember he is thy *Fellow-Creature*, and that God's *Goodness*, not thy Merit, has made the Difference betwixt Thee and Him.

198. Let not thy Children *Domineer* over thy Servants: Nor ſuffer Them to *ſlight* thy Children.

199. Suppreſs Tales in the general: But where a Matter requires Notice, encourage the Complaint, and right the Aggrieved.

200. If a Child, he ought to *Entreat*, and not to Command; and if a Servant, *to comply* where he does not obey.

201. Tho' there ſhould be but one Maſter and Miſtreſs in a Family, yet Servants ſhould know that Children have the *Reverſion*.

Servant.

202. Indulge not *unſeemly* Things in thy Maſter's Child-

Children, nor refuſe them what is *fitting:* For one is the *higheſt Unfaithfulneſs*, and the other, *Indiſcretion* as well as Diſreſpect.

203. Do thine own Work honeſtly and chearfully: And when that is done, help thy Fellow; that ſo another time he may help thee.

204. If thou will be a *Good* Servant, thou muſt be *True*; and thou canſt not be True if thou *Defraud'ſt* thy Maſter.

205. A Maſter may be Defrauded many ways by a Servant: As in *Time*, *Care*, *Pains*, *Mony*, *Truſt*.

206. But, a *True* Servant is the *Contrary:* He's *Diligent*, *Careful*, *Truſty*. He Tells

Tells no *Tales*, Reveals no *Seerets*, Refuſes no *Pains*: Not to be tempted by *Gain*, nor aw'd, by *Fear*, to *Unfaithfulneſs*.

207. Such a Servant, ſerves *God* in ſerving his Maſter; and has *double* Wages for his Work, to wit, *Here* and *Hereafter*.

Jealous.

208. Be not *fancifully* Jealous: For that is *Fooliſh*; as, to be *reaſonably* ſo, is *Wiſe*.

209. He that *ſuperfines* upon other Men's Actions, cozens *himſelf*, as well as injures them.

210. To be very ſubtle and ſcrupulous in Buſineſs, is as hurtful, as being over-confident and ſecure.

211. In difficult Caſes, ſuch a Temper is *Timerous*; and in diſpatch, *Irreſolute.*

212. *Experience* is a ſafe Guide: And a *Practical* Head, is a great Happineſs in Buſineſs.

Poſterity.

213. We are too *careleſs* of *Poſterity*; not conſidering that as they are, ſo the next Generation will be.

214. If we would amend the World, we ſhould mend *Our Selves*; and teach our Children to be, not what we are, but what they ſhould be.

215. We are too apt to awaken and tune up their Paſſions by the Example of our own; and to teach them

to

to be pleaſed, not with what is beſt, but with what *pleaſes beſt.*

216. It is our Duty, and ought to be our Care, to ward againſt that Paſſion in them, which is more eſpecially our *Own* Weakneſs and Affliction: For we are in great meaſure accountable for them, as well as for our ſelves.

217. We are in this alſo true *Turners of the World upſide down:* For Mony is firſt, and Virtue laſt, and leaſt in our care.

218. It is not *How* we leave our Children, but *What* we leave them.

219. To be ſure *Virtue* is but a Supplement, and not

a

a *Principal* in their Portion and Character: And therefore we ſee ſo little *Wiſdom* or *Goodneſs* among the Rich, in proportion to their *Wealth*.

A Country Life.

220. The *Country* Life is to be *preferr'd*; for there we ſee the Works of *God*; but in Cities little elſe but the *Works* of *Men*: And the one makes a better Subject for our Contemplation than the other.

221. As *Puppets* are to Men, and *Babies* to Children, ſo is Man's Workmanſhip to God's: We are the *Picture*, he the *Reality*.

222. God's Works declare his *Power*, *Wiſdom* and *Good-*

Goodneſs; but Man's Works, for the moſt part, his *Pride*, *Folly* and *Exceſs*. The one is for *uſe*, the other, chiefly, for *Oſtentation* and *Luſt*.

223. The *Country* is both the Philoſophers *Garden* and his *Library*, in which he Reads and Contemplates the Power, Wiſdom and Goodneſs of God.

224. It is his *Food* as well as *Study*; and gives him *Life*, as well as *Learning*.

225. A Sweet and Natural retreat from Noiſe and Talk; and allows opportunity for Reflection, and gives the beſt Subjects for it.

226. In ſhort, 'tis an Original, and the Knowledge and Improvement of it, Man's

Man's oldeſt Buſineſs and Trade, and the beſt he can be of.

Art and Project.

227. *Art* is Good, where it is beneficial. *Socrates* wiſely bounded his Knowledge and Inſtruction by *Practice*.

228. Have a Care therefore of *Projects*: And yet deſpiſe nothing raſhly, or in the *Lump*.

229. *Ingenuity*, as well as Religion, ſometimes ſuffers between two *Thieves*; *Pretenders* and *Deſpiſers*.

230. Though injudicious and diſhoneſt Projecters often diſcredit Art, yet the moſt *uſeful* and *extraordinary* Inventions have not, at firſt, eſcap'd

eſcap'd the Scorn of *Ignorance*; as their Authors, rarely, have cracking of their Heads, or breaking their Backs.

231. Undertake no Experiment, in Speculation, that appears not *true in Art*; nor then, at thine *own* Coſt, if coſtly or hazardous in making.

232. As many Hands make light Work, ſo *ſeveral Purſes* make *cheap* Experiments.

Induſtry.

233. *Induſtry*, is certainly very commendable, and *ſupplies* the want of Parts.

234. *Patience* and *Diligence*, like Faith, *remove Mountains*.

235.

235. Never give out while there is *Hope*; but hope not beyond Reaſon, for that ſhews more Deſire than Judgment.

236. It is a profitable Wiſdom to know when we have done enough: Much Time and Pains are ſpared, in not flattering our ſelves againſt Probabilities.

Temporal Happineſs.

237. Do *Good* with what thou haſt, or it will do thee *no good.*

238. Seek not to be Rich, but *Happy.* The one lies in *Bags*, the other in *Content*; which Wealth can never give.

239. We are apt to call things by *wrong* Names. We will have Prosperity to be Happiness, and Adversity to be Misery; though That is the *School* of Wisdom, and oftentimes the way to *eternal* Happiness.

240. If thou wouldst be happy, bring thy Mind to thy *Condition*, and have an *Indifferency* for more than what is *sufficient*.

241. Have but *little to do*, and *do it thy self*: And do to others as thou wouldest have them *do to thee*: So, thou canst not fail of Temporal Felicity.

242. The generality are the *worse* for their *Plenty*: The Voluptuous *consumes* it, the Miser *hides* it: 'Tis the good Man

Man that uſes it, and to good Purpoſes. But ſuch are *hardly* found among the Proſperous.

243. Be rather *Bountiful*, than Expenſive.

244. Neither make nor go to *Feaſts*, but let the *laborious Poor* bleſs thee at Home in their Solitary Cottages.

245. Never voluntarily *want* what thou haſt in Poſſeſſion; nor *ſo* ſpend it as to involve thy ſelf in want *unavoidable*.

246. Be not tempted to *preſume* by Succeſs: For many that have got largely, have loſt all, by *coveting* to get more.

247. To *hazard much* to get much, has more of *Avarice* than Wiſdom. 248.

248. It is great Prudence both to *Bound* and *Uſe* Proſperity.

249. Too Few know when they have *Enough*; and Fewer know *how* to employ it.

250. It is equally adviſeable not to part *lightly* with what is hardly gotten, and not to ſhut up *cloſely* what *flows* in freely.

251. Act not the *Shark* upon thy Neighbour; nor take Advantage of the *Ignorance*, *Prodigality* or *Neceſſity* of any one: For that is next door to *Fraud*, and, at beſt, makes but an *Unbleſt* Gain.

252. It is oftentimes the *Judgment* of God upon Greedy Rich Men, that he ſuffers them

them to push on their Desires of Wealth to the Excess of over-reaching, grinding or oppression, which *poysons* all the rest they have gotten: So that it commonly runs away as fast, and by as bad ways, as it was heap'd up together.

Respect.

253. Never esteem *any* Man, or thy self, the *more* for *Mony*; nor think the *meaner* of thy self or another, for *want* of it: *Vertue* being the just Reason of *respecting*, and the want of it, of *slighting* any one.

254. A Man, like a *Watch*, is to be valued for his *Goings*.

255. He that prefers him

upon other accounts, bows to an *Idol.*

256. Unleſs Virtue guide us, our Choice muſt be wrong.

257. An able bad Man, is an ill Inſtrument, and to be ſhunn'd as the Plague.

258. Be not deceived with the firſt appearances of things, but give thy ſelf *Time* to be in the right.

259. Show, is not Subſtance: *Realities* Govern Wiſe Men.

260. Have a care therefore where there is more Sail than Ballaſt.

Hazard.

261. In all Buſineſs, it is beſt to put nothing to hazard: But where

where it is unavoidable, be not *raſh*, but *firm* and *reſign'd*.

262. We ſhould not be troubled for what we cannot help: But if it was our Fault, let it be ſo *no more*. Amendment is *Repentance*, if not Reparation.

263. As a *Deſperate* Game needs an *able* Gamſter, ſo *Conſideration* often would *Prevent*, what the beſt skill in the World *Cannot Recover*.

264. Where the Probability of Advantage *exceeds not* that of Loſs, Wiſdom *never* Adventures.

265. To Shoot well *Flying* is well; but to *Choſe* it, has more of *Vanity* than Judgment.

266. To be *Dextrous* in Danger is a Virtue; but to

Court Danger to ſhow it, is *Weakneſs.*

Detraction.

267. Have a care of that baſe Evil *Detraction.* It is the Fruit of Envy, as that is of Pride; the immediate Offſpring of the *Devil:* Who, of an *Angel,* a *Lucifer,* a *Son* of the Morning, made himſelf a *Serpent,* a *Devil,* a *Beelzebub,* and all that is obnoxious to the eternal Goodneſs.

268. Vertue is not ſecure againſt *Envy.* Men will *Leſſen* what they won't *Imitate.*

269. *Diſlike* what deſerves it; but never *Hate:* For that is of the Nature of Malice; which is almoſt ever to *Perſons,* not Things, and is one of

of the *blackest* Qualities Sin begets in the Soul.

Moderation.

270. It were an happy Day, if Men could *bound* and qualify their Resentments with *Charity* to the Offender: For then our Anger would be *without Sin*, and better convict and edify the Guilty; which *alone* can make it lawful.

271. Not to be provok'd is best: But if mov'd, never correct till the *Fume is spent*: For every Stroke our Fury strikes, is sure to hit our selves at last.

272. If we did but observe the Allowances our Reason makes upon Reflection, when our Passion is over, we could

not want a *Rule* how to behave our ſelves again in the like Occaſions.

273. We are more prone to *Complain* than Redreſs, and to Cenſure than Excuſe.

274. It is next to unpardonable, that we can ſo often Blame what we will not *once mend*. It ſhews, we know, *but will not do our Maſter's Will.*

275. They that cenſure, ſhould *practiſe*: Or elſe let them have the *firſt* Stone, and the *laſt* too.

Trick.

276. Nothing needs a Trick but a *Trick*; Sincerity *loaths* one.

277. We muſt take care to do Right Things *Rightly*: For

For a juſt Sentence may be *unjuſtly* executed.

278. *Circumſtances* give great Light to true Judgment, if well weigh'd.

Paſſion.

279. *Paſſion*, is a ſort of *Fever* in the Mind, which ever leaves us weaker than it found us.

280. But being intermitting, to be ſure, 'tis curable with care.

281. It more than any thing deprives us of the uſe of our *Judgment*; for it raiſes a *Duſt* very hard to ſee through.

282. Like Wine, whoſe *Lees* fly by being *jogg'd*, it is too muddy to Drink.

283. It may not unfitly be termed the *Mob* of the Man, that commits a *Riot* upon his Reaſon.

284. I have ſometimes thought, that a Paſſionate Man is like a *weak ſpring* that cannot ſtand *long lock't.*

285. And as true, that thoſe things are unfit for uſe, that cannot bear ſmall Knocks, without breaking.

286. He that won't hear *can't Judge*, and he that can't bear contradiction, may, with all his Wit, miſs the Mark.

287. Objection and Debate Sift out Truth, which needs Temper as well as Judgment.

288. But above all, obſerve it

it in Reſentments; for there Paſſion is moſt Extravagant.

289. Never chide for Anger, but *Inſtruction.*

290. He that corrects out of Paſſion raiſes Revenge ſooner than Repentance.

291. It has more of *Wantonneſs* than Wiſdom, and reſembles thoſe that Eat to pleaſe their *Pallate*, rather than their Appetite.

292. It is the difference between a wiſe and a weak Man; This Judges by the *Lump*, That by *Parts* and their *connection.*

293. The Greeks uſe to ſay, all Caſes are governed by their Circumſtances. The ſame thing may be well and ill as they change or vary

the Matter.

294. A Mans Strength is ſhewn by his Bearing. *Bonum Agere, & Male Pati, Regis eſt.*

Perſonal Cautions.

295. Reflect without Malice but never without *Need.*

296. Deſpiſe no Body, nor no Condition; leſt it come to be thine own.

297. Never Rail, nor Taunt. The one is Rude, the other Scornful; and both evil.

298. Be not provoked by Injuries, to *commit* them.

299. Upbraid only *Ingratude.*

300. Haſte makes Work, which *Caution* prevents.

301. Tempt no Man; leſt thou *fall* for it.

302. Have a Care of preſuming upon *After-Games*: For if that miſs, all is *gone*.

303. *Opportunities* ſhould never be *loſt*, becauſe they can hardly be regain'd.

304. It is well to cure, but better to *prevent* a Diſtemper. The firſt ſhews more Skill, but the laſt more *Wiſdom*.

305. Never make a *Tryal of Skill* in difficult or *hazardous* Caſes.

306. Refuſe not to be inform'd: For that ſhews Pride or Stupidity.

307. Humility and Knowledge in poor Cloaths, excel Pride and Ignorance in coſtly Attire.

308. Neither deſpiſe, nor oppoſe, what thou doſt not underſtand.

Ballance.

309. We muſt not be concern'd above the Value of the thing that engages us; nor raiſed *above* Reaſon, in maintaining what we think reaſonable.

310. It is too common an Error, to invert the Order of Things; by making an *End* of that which is a *Means*, and a *Means* of that which is an *End*.

311. *Religion* and *Government* eſcape not this Miſchief: The firſt is too often made a *Means* inſtead of an End; the other an *End* inſtead of a Means.

312.

312. Thus Men ſeek Wealth rather than Subſiſtence; and the End of Cloths is the leaſt Reaſon of their Uſe. Nor is the ſatisfying of our Appetite our End in Eating, ſo much as the pleaſing of our Pallate. The like may alſo be ſaid of Building, Furniture, *&c.* where the Man rules not the Beaſt, and Appetite ſubmits not to Reaſon.

313. It is great Wiſdom to proportion our Eſteem to the Nature of the Thing: For as that way things will not be undervalued, ſo neither will they engage us *above* their intrinſick worth.

314. If we ſuffer little Things to have great hold upon

upon us, we ſhall be *as much* tranſported for them, as if they deſerv'd it.

315. It is an old Proverb, *Maxima bella ex leviſſimis cauſis:* The greateſt Feuds have had the ſmalleſt Beginnings.

316. No matter what the Subject of the Diſpute be, but what place we give it in our Minds: For that governs our Concern and Reſentment.

317. It is one of the fataleſt Errors of our Lives, when we ſpoil a good Cauſe by an ill Management: And it is not impoſſible but we may *mean well* in an *ill* Buſineſs; but that will not defend it.

318. If we are but ſure the End

End is Right, we are too apt to gallop over all Bounds to compaſs it; not conſidering that lawful Ends may be very *unlawfully* attained.

319. Let us be careful to take *juſt* ways to compaſs juſt Things; that they may *laſt* in their Benefits to us.

320. There is a troubleſom Humor ſome Men have, that if they may not lead, *they will not follow*; but had rather a thing were never done, than not done their own way, tho' other ways very deſirable.

321. This comes of an *over-fulneſs* of our ſelves; and ſhews we are more concern'd for *Praiſe*, than the *Succeſs* of what we think a good Thing.

Po-

Popularity.

322. Affect not to be ſeen, and Men will *leſs* ſee thy Weakneſs.

323. They that ſhew more than they are, raiſe an Expectation they cannot anſwer; and ſo loſe their Credit, as ſoon as they are *found out*.

324. Avoid *Popularity*. It has many Snares, and no real Benefit to thy ſelf; and Uncertainty to others.

Privacy.

325. Remember the Proverb, *Bene qui latuit, bene vixit*, They are happy that live Retiredly.

326. If this be true, *Princes* and their Grandees, of all Men, are the unhappieſt: For they live leaſt *alone:* And they that muſt be enjoy'd by every Body, can never enjoy themſelves as they ſhould.

327. It is the *Advantage* little Men have upon them; they can be *private*, and have *leiſure* for Family Comforts, which are the greateſt worldly Contents Men can enjoy.

328. But they that place Pleaſure in *Greatneſs*, ſeek it there: And we ſee *Rule* is as much the Ambition of ſome Natures, as *Privacy* is the choice of others.

Go-

Government.

329. Government has many Shapes: But 'tis *Sovereignty*, tho' not Freedom, in all of them.

330. *Rex & Tyrannus* are very differing Characters: One rules his People by Laws, to which they consent; the other by his absolute Will and Power. That is call'd *Freedom*, This *Tyranny*.

331. The first is endanger'd by the Ambition of the *Popular*, which shakes the Constitution: The other by an ill Administration, which hazards the Tyrant and his Family.

332. It is great Wisdom in Princes of both sorts, not to

to *ſtrain* Points too high with their People: For whether the People have a Right to oppoſe them or not, they are ever ſure to attempt it, when things are carried too far; though the Remedy oftentimes proves worſe than the Diſeaſe.

333. Happy that King who is great by *Juſtice*, and that People who are free by *Obedience*.

334. Where the Ruler is Juſt, he may be *ſtrict*; elſe it is *two to one* it turns upon him: And tho' he ſhould prevail, he can be no gainer, *where his People are the loſers*.

335. Princes muſt not have *Paſſions* in Government, nor *Reſent* beyond Intereſt and Religion.

336.

336. Where Example *keeps pace* with Authority, Power hardly fails to be obey'd, and Magiſtrates to be *honour'd.*

337. Let the People think they Govern and they will be Govern'd.

338. This cannot fail, if Thoſe, they Truſt, are Truſted.

339. That Prince that is Juſt to them in great things, and Humors them ſometimes in ſmall ones, is ſure to have and keep them from all the World.

340. For the People is the Politick Wife of the Prince, that may be better managed by Wiſdom, than ruled by Force.

341. But where the Magiſtrate is partial and ſerves ill turns, he loſes his Authority with the People; and gives the Popular opportunity to gratifie their Ambition: And ſo lays a *Stumbling-block* for his People to fall.

342. It is true, that where a Subject is more Popular than the Prince, the Prince is in Danger: But it is as true, that it is his *own Fault:* For no Body has the like *Means*, *Intereſt* or *Reaſon*, to be popular as He.

343. It is an unaccountable thing, that ſome Princes incline rather to be *fear'd than lov'd*; when they ſee, that Fear does not oftner ſecure a Prince againſt the Diſſatisfaction

ction of his People, than Love makes a Subject *too many* for ſuch a Prince.

344. Certainly Service upon *Inclination* is like to go *farther* than Obedience upon Compulſion.

345. The *Romans* had a juſt Senſe of this, when they plac'd *Optimus* before *Maximus*, to their moſt illuſtrious *Captains* and *Ceſars*.

346. Beſides, Experience tells us, That Goodneſs raiſes a *nobler* Paſſion in the Soul, and gives a *better* Senſe of Duty than Severity.

347. What did *Pharaoh* get by increaſing the *Iſraelites* Task? *Ruin* to himſelf in the End.

348. Kings, chiefly in this, ſhould imitate God: *Their Mercy ſhould be above all their Works.*

349. The Difference between the *Prince* and the *Peaſant*, is in this World: But a *Temper* ought to be obſerv'd by him that has the Advantage here, becauſe of the Judgment of the next.

350. The End of every thing ſhould direct the Means: Now that of Government being the *Good of the whole*, nothing leſs ſhould be the *Aim* of the Prince.

351. As often as Rulers endeavour to attain juſt Ends by juſt *Mediums*, they are ſure of a *quiet* and eaſie Government; and as ſure of Con-

vul-

vulsions, where the *Nature* of things are violated, and their *Order* over-rul'd.

352. It is certain, Princes ought to have great *Allowances* made them for Faults in Government; since they see by other People's Eyes, and hear by their Ears. But *Ministers of State*, their immediate Confidents and Instruments, have much to answer for, if to gratify private Passions, they misguide the Prince to do publick Injury.

353. Ministers of State should undertake their Posts at *their Peril*. If Princes over-rule them, let them shew the *Law*, and humbly *resign*: If *Fear*, *Gain* or *Flattery* prevail, let them answer it to the Law.

354.

354. The Prince cannot be preſerv'd, but where the Miniſter is puniſhable: For People, as well as Princes, will not endure *Imperium in Imperio.*

355. If Miniſters are weak or ill Men, and ſo ſpoil their Places, it is the *Prince*'s Fault that choſe them: But if their Places ſpoil them, it is *their own fault* to be made worſe by them.

356. It is but juſt that thoſe that reign by their Princes, ſhould ſuffer for their Princes: For it is a ſafe and neceſſary Maxim, not to ſhift Heads in Government, while the Hands are in being that ſhould anſwer for them.

357. And yet it were *intolerable* to be a Minister of State, if every Body may be Accuser and Judge.

358. Let therefore the *false Accuser* no more escape an exemplary Punishment, than the Guilty Minister.

359. For it *profanes* Government to have the *Credit* of the leading Men in it, subject to *vulgar* Censure; which is often *ill-grounded.*

360. The Safety of a Prince, therefore consists in a well-chosen Council: And that only can be said to be so, where the Persons that compose it are *qualified* for the Business that comes before them.

361. Who would ſend to a *Taylor* to make a *Lock*, or to a *Smith* to make a *Suit of Cloaths?*

362. Let there be *Merchants* for Trade, *Seamen* for the Admiralty, *Travellers* for Foreign Affairs, ſome of the *Leading Men* of the Country for Home-Buſineſs, and *Common* and *Civil Lawyers* to adviſe of *Legality* and *Right*: Who ſhould always keep to the ſtrict Rules of *Law*.

363. Three Things contribute much to ruin Governments; *Looſneſs*, *Oppreſſion* and *Envy*.

364. Where the Reins of Government are too *ſlack*, there the Manners of the People are *corrupted*: And that

deſtroys Induſtry, begets Effeminacy, and provokes *Heaven* againſt it.

365. *Oppreſſion* makes a *Poor* Country, and a *Deſperate* People, who always wait an Opportunity to *change*.

366. *He that ruleth over Men, muſt be juſt, ruling in the Fear of God*, ſaid an old and a wiſe King.

367. *Envy diſturbs* and diſtracts Government, clogs the Wheels, and perplexes the Adminiſtration: And nothing contributes more to this Diſorder, than a *partial* diſtribution of Rewards and Puniſhments in the Sovereign.

368. As it is not reaſonable that Men ſhould be compell'd to

to ſerve; ſo thoſe that have Employments ſhould not be endured to leave them humorouſly.

369. Where the State intends a Man no Affront, he ſhould not Affront the State.

A Private Life.

370. A private Life is to be preferred; the Honour and Gain of publick Poſts, bearing no proportion with the Comfort of it. The one is *free* and *quiet*, the other *ſervile* and *noiſy*.

371. It was a great Anſwer of the *Shunamite* Woman, *I dwell among my own People.*

372. They that live of their *own*, neither need, nor often

liſt to wear the *Livery* of the Publick.

373. Their Subſiſtance is not *during Pleaſure*; nor have they Patrons to pleaſe or preſent.

374. If they are not advanced, neither can they be *diſgraced*. And as they know not the Smiles of Majeſty, ſo they *feel not* the Frowns of Greatneſs, or the Effects of Envy.

375. If they want the Pleaſures of a Court, they alſo eſcape the *Temptations* of it.

376. Private Men, in fine, are ſo much their own, that paying common Dues, they are *Sovereigns* of all the reſt.

A Publick Life.

377. Yet the Publick muſt and will be ſerved; and they that do it well, deſerve publick Marks of Honour and Profit.

378. To do ſo, Men muſt have *publick Minds*, as well as Salaries; or they will ſerve *Private Ends* at the Publick Coſt.

379. Governments can never be well adminiſtred, but where thoſe entruſted make *Conſcience* of well-diſcharging their Places.

Qualifications.

380. Five Things are requiſite to a good Officer; *Ability*, *Clean Hands*, *Diſ-*

patch, Patience and Impartiality.

Capacity.

381. He that understands not his Employment, whatever else he knows, must be unfit for it; and the Publick suffers by his Inexpertness.

382. They that are able, should be *just* too; or the Government may be the *worse* for their Capacity.

Clean-Hands.

383. *Covetousness* in such Men prompts them to prostitute the Publick for Gain.

384. The taking of a *Bribe* or *Gratuity*, should be punished with as severe Penalities,

nalties, as the defrauding of the State.

385. Let Men have ſufficient Salaries, and exceed them at their *Peril.*

386. It is a Diſhonour to Government, that its Officers ſhould live of Benevolence; as it ought to be infamous for Officers to diſhonour the Publick, by being *twice* paid for the ſame Buſineſs.

387. But to be paid, and not to do Buſineſs, is *rank* Oppreſſion.

Diſpatch.

388. *Diſpatch* is a great and good Quality in an Officer; where Duty, not Gain, excites it. But of this, too many make their

private Market and *Overplus* to their Wages. Thus the Salary is for *doing*, and the *Bribe* for *diſpatching* the Buſineſs : . As if Buſineſs could be done before it were diſpatched : Or what ought to be done, ought not to be diſpatch'd : Or they were to be paid apart, one by the Government, t'other by the Party.

389. *Diſpatch* is as much the Duty of an Officer, as doing ; and very much the *Honour* of the Government he ſerves.

390. *Delays* have been *more injurious* than direct Injuſtice.

391. They too often ſtarve thoſe they dare not deny.

392.

392. The very Winner is made a *Loſer*, becauſe he pays *twice* for his own; like thoſe that purchaſe Eſtates Mortgaged before to the full value.

393. Our Law ſays well, to delay Juſtice is Injuſtice.

394. Not to have a Right, and not to come at it, differs little.

395. Refuſe or Diſpatch is the Duty and Wiſdom of a good Officer.

Patience.

306. *Patience* is a Virtue every where; but it *ſhines* with great Luſtre in the Men of Government.

397. Some are ſo Proud or Teſty, they wont hear what they ſhould redreſs. 398.

398. Others ſo weak, they ſink or burſt under the weight of their Office, though they can lightly *run away* with the Salary of it.

399. Buſineſs can never be well done, that is not well underſtood: Which cannot be without Patience.

400. It is Cruelty indeed not to give the Unhappy an *Hearing*, whom we ought to help: But it is the top of Oppreſſion to *Browbeat* the humble and modeſt Miſerable, when they ſeek Relief.

401. Some, it is true, are unreaſonable in their Deſires and Hopes: But then we ſhould inform, not *rail* at and *reject* them.

402. It is therefore as great an Inſtance of Wiſdom as a Man in Buſineſs can give, to be *Patient under the Impertinencies and Contradictions that attend it.*

403. *Method* goes far to prevent Trouble in Buſineſs: For it makes the Task eaſie, hinders Confuſion, ſaves abundance of Time, and inſtructs thoſe that have Buſineſs depending, both what to do and what to hope.

Impartiality.

404. *Impartiality*, though it be the laſt, is not the leaſt Part of the Character of a good Magiſtrate.

405.

405. It is noted as a Fault, in *Holy Writ*, even to regard the *Poor:* How much more the *Rich* in Judgment?

406. If our *Compassions* must not sway us; less should our Fears, Profits or Prejudices.

407. Justice is justly represented *Blind*, because she sees no Difference in the Parties concerned.

408. She has but *one Scale and Weight*, for Rich and Poor, Great and Small.

409. Her Sentence is not guided by the Person, but the *Cause*.

410. The *Impartial* Judge in Judgment, knows nothing but the Law: The Prince

no

no more than the Peaſant, his Kindred than a Stranger. Nay, his *Enemy* is ſure to be upon equal Terms with his Friend, when he is upon the Bench.

411. Impartiality is the *Life* of Juſtice, as that is of Government.

412. Nor is it only a Benefit to the State, for private Families cannot ſubſiſt comfortably without it.

413. Parents that are partial, are ill obeyed by their Children; and partial Maſters not better ſerved by their Servants.

414. Partiality is always *Indirect*, if not Diſhoneſt: For it ſhews a *Byaſs* where Reaſon would have none; if not

not an *Injury*, which Juſtice every where forbids.

415. As it makes Favourites without Reaſon, ſo it uſes no Reaſon in judging of Actions: Confirming the Proverb, *The Crow thinks her own Bird the faireſt.*

416. What ſome ſee to be no Fault in one, they will have *Criminal* in another.

417. Nay, how *ugly* do our own Failings look to us in the Perſons of *others*, which yet we ſee not in our ſelves.

418. And but too common it is, for ſome People, not to know their *own Maxims* and *Principles* in the *Mouths* of other Men, when they give occaſion to uſe them.

419. *Partiality* corrupts our Judgment of Perſons and Things, of our ſelves and others.

420. It contributes more than any thing to *Factions* in Government, and *Feuds* in Families.

421. It is a prodigal Paſſion, that ſeldom returns till it is *Hunger-bit*, and Diſappointments bring it within bounds.

422. And yet we may be indifferent, to a *Fault*.

Indifferency.

423. *Indifference* is good in Judgment, but bad in *Relation*, and ſtark naught in *Religion*.

424. And even in Judgment, our Indifferency muſt be to the *Perſons*, not Cauſes: For one, to be ſure, is right.

Neutrality.

425. *Neutrality* is ſomething elſe than Indifferency; and yet of kin to it too.

426. A Judge ought to be Indifferent, and yet he cannot be ſaid to be Neutral.

427. The one being to be *Even* in Judgment, and the other *not to meddle at all.*

428. And where it is Lawful, to be ſure, it is beſt to be *Neutral.*

429. He that eſpouſes Parties, can hardly divorce himſelf from their Fate; and more *fall* with their Party, than riſe with it.

430. A wiſe Neuter joins with neither; but *uſes* both, as his honeſt Intereſt leads him.

431. A *Neuter* only has room to be a *Peace-maker*: For being of neither ſide, he has the means of mediating a *Reconciliation* of both.

A Party.

432. And yet, where *Right* or *Religion* gives a *Call*, a Neuter muſt be a *Coward* or an *Hypocrite*.

433. In such Cases we should never be backward; nor yet mistaken.

434. When our *Right* or *Religion* is in question, *then* is the fittest time to assert it.

435. Nor must we always be Neutral where our Neighbour is concerned: For tho' *Medling* is a Fault, *Helping* is a *Duty*.

436. We have a *Call* to do good, as often as we have the *Power* and *Occasion*.

437. If Heathens could say, *We are not born for our selves*; surely Christians should *practise* it.

438. They are taught so by his Example, as well as Doctrin, from whom they have

have borrowed their Name.

Oſtentation.

439. Do what good thou canſt unknown; and be not vain of what ought rather to be felt, than ſeen.

440. The *Humble*, in the Parable of the Day of Judgment, *forgot* their good Works. *Lord, when did we do ſo and ſo?*

441. He that does Good, for Good's ſake, ſeeks neither *Praiſe* nor *Reward*; tho' *ſure* of both at laſt.

Compleat Virtue.

442. Content not thy ſelf that thou art Virtuous in the general: For *one Link* being want-

wanting, the Chain is defective.

443. Perhaps thou art rather *Innocent* than *Virtuous*, and oweſt more to thy Conſtitution, than thy *Religion.*

444. Innocent, is not to be Guilty: But *Virtuous* is to *overcome* our evil Inclinations.

445. If thou haſt not conquer'd thy ſelf in that which is thy *own particular* Weakneſs, thou haſt no Title to Virtue, tho' thou art free of other Men's.

446. For a Covetous Man to inveigh againſt *Prodigality*, an Atheiſt againſt *Idolatry*, a Tyrant againſt *Rebellion*, or a Lyer againſt *Forgery*, and a Drun-

a Drunkard againſt *Intemperance*, is for the Pot to call the Kettle *black*.

447. Such reproof would have but little Succeſs; becauſe it would carry but little *Authority* with it.

448. If thou wouldſt conquer thy Weakneſs, thou muſt *never gratifie* it.

449. No Man is compelled to Evil; his *Conſent only* makes it his.

450. 'Tis no Sin to be tempted, but to be overcome.

451. What Man in his right Mind, would conſpire his own hurt? Men are beſide themſelves, when they tranſgreſs their Convictions.

452. If thou would'ſt not Sin, *don't Deſire*; and if thou would'ſt not Luſt, *don't Embrace* the Temptation: No, not *look* at it, nor *think* of it.

453. Thou would'ſt take much Pains to ſave thy Body: Take ſome, prithee, to ſave thy Soul.

Religion.

454. Religion, is the *Fear of God*, and its Demonſtration *good Works*; and Faith is the *Root* of both: *For without Faith we cannot pleaſe God*, nor can we fear what we do not believe.

455. The *Devils* alſo believe and know abundance: But in this is the Difference, their Faith works not *by Love*,

Love, nor their Knowledge *by Obedience*; and therefore they are never the better for them. And if ours be ſuch, we ſhall be of *their* Church, not of *Chriſt*'s: For as the Head is, ſo muſt the Body be.

456. He was *Holy*, *Humble*, *Harmleſs*, *Meek*, *Merciful*, &c. when among us; to teach us what we ſhould be, when he was gone. And yet he is among us ſtill, and in us too, a living and perpetual *Preacher* of the ſame Grace, by his *Spirit* in our Conſciences.

457. A *Miniſter* of the Goſpel ought to be one of *Chriſt's making*, if he would paſs for one of Chriſt's Miniſters.

458. And if he be one of his making, he *Knows* and *Does* as well as Believes.

459. That Minister whose Life is not the *Model* of his Doctrin, is a *Babler* rather than a Preacher; a *Quack* rather than a Physician of Value.

460. Of old Time they were made Ministers by the *Holy Ghost*: And the more that is an *Ingredient* now, the fitter they are for that Work.

461. Running Streams are not so apt to corrupt; nor *Itinerant*, as settled Preachers: But they are not to run *before* they are sent.

462. As they *freely* receive from Christ, so they give.

463.

463. They will not make that a Trade, which they know ought not, *in Conſcience*, to be one.

464. Yet there is no fear of their Living that *deſign* not to live by it.

465. The humble and true Teacher meets with more than he expects.

466. He accounts Content with Godlineſs great Gain, and therefore ſeeks not to *make a Gain of Godlineſs.*

467. As the Miniſters of Chriſt are made by him, and are like him, ſo they beget People into the ſame Likeneſs.

468. To be like Chriſt then, is to be a Chriſtian. And Regeneration is the only way

to the Kingdom of God, which we pray for.

469. Let us *to Day, therefore, hear his Voice, and not harden our Hearts*; who ſpeaks to us many ways: In the *Scriptures*, in our *Hearts*, by his *Servants* and his *Providences*: And the Sum of all is *HOLINESS* and *CHARITY*.

470. St. *James* gives a ſhort Draught of the Matter, but very full and reaching, *Pure Religion and undefiled before God the Father, is this, to viſit the Fatherleſs and the Widows in their affliction, and to keep our ſelves unſpotted from the World.* Which is compriz'd in theſe Two Words, *CHARITY* and *PIETY*.

471.

471. They that truly make these their *Aim*, will find them their *Attainment*; and with them, the *Peace* that follows so excellent a Condition.

472. Amuse not thy self therefore with the *numerous* Opinions of the World, nor value thy self upon *verbal Orthodoxy*, *Philosophy*, or thy *Skill* in *Tongues*, or *Knowledge* of the *Fathers*; (too much the *Business* and *Vanity* of the World) But in this rejoyce, *That thou knowest God, that is the Lord, who exerciseth loving Kindness, and Judgment, and Righteousness in the Earth.*

473. *Publick Worship* is very commendable, if well

performed. We owe it to God and good Example. But we muſt know, that God is not tyed to Time or Place, who is *every where* at the ſame Time: And this we ſhall know, as far as we are capable, if where-ever we are, our Deſires are *to be with him.*

474. *Serving God,* People generally confine to the Acts of *Publick* and *Private Worſhip:* And thoſe, the more zealous do often repeat, in hopes of Acceptance.

475. But if we conſider that God is an *Infinite Spirit*, and, as ſuch, every where; and that our Saviour has taught us, *That he will be worſhip'd in Spirit and in Truth*; we

we ſhall ſee the ſhortneſs of ſuch a Notion.

476. For ſerving God concerns the *Frame* of our Spirits, in the whole Courſe of our Lives; in every Occaſion we have, in which we may ſhew our Love to his Law.

477. For as Men in Battle are continually in the way of Shot, ſo we, in this World, are ever within the Reach of *Temptation.* And herein do we ſerve God, if we *avoid* what we are forbid, as well as *do* what he commands.

478. God is better ſerved in reſiſting a Temptation to Evil, than in many formal Prayers.

479. This is but Twice or Thrice a Day; but That every Hour and Moment of the Day. So much more is our *continual Watch*, than our Evening and Morning Devotion.

480. Wouldſt thou then ſerve God? *Do not that alone, which thou wouldeſt not that another ſhould ſee thee do.*

481. Don't take God's Name in *vain*, or diſobey thy *Parents*, or wrong thy *Neighbour*, or commit *Adultery*, even in thine *Heart*.

482. Neither be *Vain*, *Laſcivious*, *Proud*, *Drunken*, *Revengeful* or *Angry*: Nor *Lye*, *Detract*, *Backbite*, *Overreach*, *Oppreſs*, *Deceive* or *Betray*:

Betray: But *watch* vigorouſly againſt all Temptations to theſe Things; as knowing that God is *preſent*, the *Overſeer* of all thy Ways and moſt inward Thoughts, and the *Avenger* of his own Law upon the Diſobedient, and thou wilt acceptably ſerve God.

483. Is it not reaſon, if we expect the Acknowledgments of thoſe to whom we are bountiful, that we ſhould reverently pay ours to God, our moſt *magnificent* and *conſtant Benefactor?*

484. The *World* repreſents a Rare and Sumptuous *Palace*, Mankind the great *Family* in it, and God the mighty *Lord* and *Maſter* of it.

485. We are all ſenſible what a ſtately Seat it is: The *Heavens* adorned with ſo many glorious *Luminaries*; and the Earth with *Groves*, *Plains*, *Valleys*, *Hills*, *Fountains*, *Ponds*, *Lakes* and *Rivers*; and *Variety of Fruits*, and *Creatures* for *Food*, *Pleaſure* and *Profit*. In ſhort, how *Noble an Houſe he keeps*, and the Plenty and Variety and Excellency of his *Table*; His *Orders*, *Seaſons* and *Suitableneſs* of every Time and Thing. But we muſt be as ſenſible, or at leaſt ought to be, what *Careleſs* and *Idle* Servants we are, and how *ſhort* and *diſproportionable* our Behaviour is to his Bounty and Goodneſs: How long

he

he bears, and often he *reprieves* and *forgives* us: Who, notwithſtanding our Breach of Promiſes, and repeated Neglects, has not yet been *provok'd* to break up Houſe, and ſend us to *ſhift* for our ſelves. Should not this great Goodneſs raiſe a due Senſe in us of our Undutifulneſs, and a Reſolution to *alter* our Courſe and *mend* our Manners; that we may be for the future *more worthy Communicants* at our Maſter's good and great Table? Eſpecially ſince it is not more certain that we deſerve his Diſpleaſure, than that we ſhall feel it, if we continue to be *unprofitable Servants.*

486.

486. But tho' God has repleniſht this World with abundance of good Things for Man's Life and Comfort, yet they are all but *Imperfect* Goods. He only is the *Perfect* Good to whom they point. But alaſs! Men cannot ſee him *for them*; tho' they ſhould always ſee him *In them.*

487. I have often wondred at the *unaccountableneſs* of Man in this, among other things; that though he loves *Changes* ſo well, he ſhould care ſo little to hear or think of his *laſt, great, and beſt Change too, if he pleaſes.*

488. Being, as to our Bodies, compoſed of *changeable Elements*, we with the World, are

are made up of, and ſubſiſt by *Revolution:* But our *Souls* being of another and *nobler* Nature, we ſhould ſeek our *Reſt* in a *more induring* Habitation.

489. The trueſt end of Life, is, to know the Life that *never ends.*

490. He that makes this his *Care* will find it his Crown at laſt.

491. Life elſe, were a *Miſery* rather than a Pleaſure, a *Judgment*, not a Bleſſing.

492. For to *Know*, *Regret* and *Reſent*; to *Deſire*, *Hope* and *Fear* more than a Beaſt, and not live beyond him, is to make a Man *leſs than a Beaſt.*

493.

493. It is the *Amends* of a ſhort and troubleſome Life, that *Doing well*, and *Suffering ill*, Intitles Man to One *Longer* and *Better*.

494. This ever raiſes the Good Mans Hope, and gives him Taſtes beyond the other World.

495. As 'tis his *Aim*, ſo none elſe can hit the Mark.

496. Many make it their Speculation, but 'tis the Good Man's *Practice*.

497. His Work keeps Pace with his Life, and ſo leaves nothing to be done when He Dyes.

498. And He that lives to live ever, never fears dying.

499. Nor can the Means be *terrible* to him that heartily believes the End.

500. For tho' *Death* be a *Dark* Paſſage, it leads to Immortality, and that's recompence enough for Suffering of it.

501. And yet Faith *Lights* us, even *through the Grave*, being the *Evidence* of things not ſeen.

502. And this is the Comfort of the Good, that the Grave cannot *hold* them, and that they live as ſoon as they die.

503. For Death is no more than a *Turning* of us over from Time to Eternity.

504. Nor can there be a Revolution without it; for it ſup-

ſuppoſes the Diſſolution of one form, in order to the Succeſſion of another.

505. *Death* then, being the *Way* and *Condition* of Life, we cannot love to live, if we cannot bear to dye.

506. Let us then not cozen our ſelves with the *Shells* and *Husks* of Things; nor prefer *Form* to Power, nor *Shadows* to Subſtance: *Pictures* of Bread will not *ſatisfy* Hunger, nor *thoſe* of Devotion *pleaſe* God.

507. This World is a Form; our Bodies are Forms; and no viſible Acts of Devotion can be without Forms. But yet the leſs Form in Religion the better, ſince God is a Spirit: For the more *mental*

tal our Worſhip, the more *adequate* to the Nature of God; the more *ſilent*, the more *ſuitable* to the Language of a *Spirit*.

508. Words are for others, not for our ſelves: Nor for God, who hears not as Bodies do; but as Spirits ſhould.

509. If we would know this *Dialect*; we muſt learn of the Divine Principle in us. As we hear the Dictates of that, ſo *God hears us*.

510. There we may ſee him too in all his Attributes; Tho' but in *little*, yet as much as we can apprehend or bear: For as he is in himſelf, he is incomprehenſible, and *dwelleth in that Light which no Eye can approach*. But in his *Image* we may behold his Glory;

Glory; enough to exalt our Apprehenſions of God, and to inſtruct us in that Worſhip which pleaſeth him.

511. Men may *Tire* themſelves in a *Labyrinth* of Search, and talk of God: But if we would know him indeed, it muſt be from the *Impreſſions* we receive of him; and the ſofter our Hearts are, the *deeper* and *livelier* thoſe will be upon us.

512. If he has made us ſenſible of his Juſtice, by his *Reproof*; of his Patience, by his *Forbearance*; of his Mercy, by his *Forgiveneſs*; of his Holineſs, by the *Sanctification* of our Hearts through his Spirit; we have a *grounded* Knowledg of God. This is

Ex-

Experience, that Speculation; This *Enjoymene*, that Report. In ſhort, this is *undeniable* Evidence, with the *realities* of Religion, and will ſtand all Winds and Weathers.

513. As our Faith, ſo our *Devotion* ſhould be *lively*. *Cold* Meat wont ſerve at thoſe Repaſts.

514. Its a *Coal* from God's Altar muſt kindle our Fire: And without Fire, *true Fire*, no acceptable Sacrifice.

515. *Open thou my Lips, and then*, ſaid the Royal Prophet, *my Mouth ſhall praiſe God.* But not till then.

516. The *Preparation* of the Heart, as well as *Anſwer* of the Tongue, is of the Lord: And to have it, our Prayers

Prayers must be powerful, and our Worship grateful.

517. Let us chuse, therefore, to commune where there is the *warmest* Sense of Religion; where *Devotion exceeds* Formality, and *Practice* most corresponds with Profession; and where there is at least *as much Charity* as Zeal: For where this Society is to be found, there shall we find the Church of God.

518. As Good, so Ill Men are all of a *Church*; and every Body knows who must be *Head* of it.

519. The *Humble*, *Meek*, *Merciful*, *Just*, *Pious* and *Devout* Souls, are every where of one Religion; and when Death has taken off the *Mask*, they

they will know one another, tho' the divers *Liveries* they wear here makes them *Strangers.*

520. Great *Allowances* are to be made for Education, and perſonal Weakneſſes: But 'tis a Rule with me, that Man is truly Religious, that loves the Perſuaſion he is of, for the Piety rather than Ceremony of it.

521. They that have one End, can hardly diſagree when they meet. At leaſt their concern in the Greater, *moderates* their value and difference about the leſſer things.

522. It is a ſad Reflection, that many Men hardly have *any Religion at all*; and moſt Men have none of their *own*:

For

For that which is the Religion of their Education, and not of their Judgment, is the Religion of *Another*, and not Theirs.

523. To have Religion upon Authority, and not upon Conviction, is like a *Finger Watch*, to be ſet forwards or backwards, as he pleaſes that has it in keeping.

524. It is a prepoſterous thing, that Men can venture their Souls where they will not venture their Mony: For they will take their Religion upon truſt, but not truſt a *Synod* about the Goodneſs of Half a Crown.

525. They will follow their own Judgment when their Mony is concerned, what-

whatever they do for their Souls.

526. But to be ſure, that Religion cannot be right, that a Man is the *worſe* for having.

527. No Religion, is better than an *Unnatural One.*

528. Grace perfects, but never *ſours* or *ſpoils* Nature.

529. To be *Unnatural* in Defence of *Grace*, is a Contradiction.

530. Hardly any thing looks *worſe*, than to defend Religion by ways that ſhew it has *no Credit* with us.

531. A Devout Man is one thing, a *Stickler* is quite another.

532. When our Minds exceed their juſt Bounds, we

must needs *discredit* what we would recommend.

533. To be Furious in Religion is to be *Irreligiously* Religious.

534. If he that is *without Bowels*, is not a Man; How then can he be a Christian?

535. It were better to *be* of no Church, than to *be bitter* for any.

536. *Bitterness* comes very near to *Enmity*, and that is *Belzebub*; because the *Perfection* of Wickedness.

537. A good End cannot *sanctifie* evil Means; nor must we ever do *Evil*, that Good may come of it.

538. Some Folks think they may *Scold*, *Rail*, *Hate*, *Rob* and *Kill* too; so it be but *for God's sake*.

539.

539. But nothing in us *unlike* him, can pleaſe him.

540. It is as great Preſumption *to ſend our Paſſions upon God's Errands*, as it is to *palliate them with God's Name.*

541. Zeal dropt in *Charity*, is good; without it, *good for nothing*: For it devours all it comes near.

542. They muſt *firſt* judge themſelves, that preſume to cenſure others: And ſuch will not be apt to *overſhoot* the Mark.

543. We are too ready to *retaliate*, rather than forgive, or gain by Love and Information.

544. And yet we could hurt no Man that we believe

loves us.

545. Let us then try what *Love* will do: For if Men did *once see* we Love them, we should *soon find* they would not harm us.

546. Force may subdue, but *Love* gains: And he that *forgives first*, *wins the Lawrel.*

547. If I am even with my Enemy, the Debt is *paid*; But if I forgive it, I *oblige* him for ever.

548. *Love* is the hardest Lesson in Christianity; but, for that reason, it should be most our care to learn it. *Difficilia quæ Pulchra.*

549. It is a severe Rebuke upon us, that God makes us so many Allowances,

ces, and we make ſo few to our Neighbour: *As if Charity had nothing to do with Religion*; Or Love with Faith, that ought to *work by it.*

550. I find all ſorts of People *agree*, whatſoever were their Animoſities, when *humbled* by the Approaches of Death: *Then they forgive, then they pray for, and love one another:* Which ſhews us, that it is not our Reaſon, but our *Paſſion*, that makes and holds up the *Feuds* that reign among Men in their Health and Fulneſs. They, therefore, that live *neareſt* to that which they ſhould die, muſt certainly live *beſt.*

551. Did we *believe* a final Reckoning and Judgment;

or did we think *enough* of what we do *believe*, we would allow *more Love* in Religion than we do; since *Religion* it self is nothing else but *Love to God and Man.*

552. *He that lives in Love lives in God*, says the Beloved Disciple: And to be sure a Man can live *no where better.*

553. It is most reasonable Men should value that Benefit, which is most *durable.* Now Tongues shall cease, and Prophecy fail, and *Faith* shall be *consummated* in Sight, and Hope in Enjoyment; but *Love remains.*

554. Love is indeed Heaven upon Earth; since Heaven

ven above would not be Heaven without it: For where there is not Love; there is Fear: But *perfect Love caſts out Fear.* And yet we naturally *fear moſt* to offend what we *moſt Love.*

555. What we Love, we'll Hear; what we Love, we'll Truſt; and what we Love, we'll ſerve, ay, and ſuffer for too. *If you love me* (ſays our Bleſſed Redeemer) *keep my Commandments.* Why? Why then he'll *Love us*; then we ſhall be his *Friends*; then he'll ſend us the *Comforter*; then whatever we ask, we ſhall receive; and then where he is *we ſhall be alſo and that for ever.* Behold the Fruits of *Love*; the *Power*,

Vertue, *Benefit* and *Beauty* of *Love !*

556. *Love* is above all; and when it prevails in us all, we ſhall all be *Lovely*, and in Love with *God* and *one* with *another*.

Amen.

BRITISH 1 AU 70 MUSEUM

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